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THE HORROR OF CAPITALISM: CONSUMING THE BODY OF GOD

NECROPOLITICS BATAILLE, CAPITALISM, GOD, HORROR, NICK LAND

Base matter is external and foreign to human aspirations, and it refuses to allow itself to be reduced to the great ontological machines resulting from these aspirations.

—Georges Bataille, *Base Materialism and Gnosticism*

For Bataille, religion is not the revelation of a divine being who is creator of all things, nor is it something to believe in; rather, it signifies the general movement of life, in which life and death pass into each other. If as Bataille suggested terror and nausea are affects that accompany transgression, then abjection as Bataille's student Kristeva believed gives birth to the goddess-mother (i.e., Earth) as a being that is both debased and exalted. Like excrement, the mother poses a threat to the identity of the body, to its autonomous corporeal limits. Failure to separate oneself from one's mother implies death and destruction, and—in a society where the paternal function is no longer strong—the whole society feels threatened by the abject.¹

Bataille believed that God is revealed through obscenity or destruction, a “deadly, or simply painful and abject medium.”² For Kristeva abjection primarily refers to the event of the separation and identification of the corporeal subject; for Bataille, abjection is part of the movement of transcendence through which the profane and the sacred worlds come into being. (NE, 198) Since the Enlightenment and under the regime of disenchantment of the cosmos we have expelled and denied the ancient communal world of prohibitions and sexual taboos. These have returned to haunt us through a parody and inversion of those very powerful repressions that held in check the monstrous inhumanity at the core of our humanity.

Now Hegelianism, no less than the classical philosophy of Hegel's period, apparently proceeded from very ancient metaphysical conceptions, conceptions developed by, among others, the Gnostics, in an epoch when metaphysics could still be associated with the most monstrous dualistic and therefore strangely abased cosmogonies.

—Georges Bataille, *Base Materialism and Gnosticism*

What we are seeing today in the extreme polarization of politics across the world is a return of those darker unresolved tensions at the core of the monotheistic religious consciousness. As Bataille suggests,

it is difficult today to remain indifferent even to partly falsified solutions brought, at the beginning of the Christian era, to problems that do not appear noticeably different from our own (which are those of a society whose original principles have become, in a very precise sense, the dead letter of a society that must put itself in question and overturn itself in order to rediscover motives of force and violent agitation).³

In Bataille's cosmos *base matter* was an *active principle*, one that had "its own eternal autonomous existence as darkness (which would not be simply the absence of light, but the monstrous *archontes* revealed by this absence), and as evil (which would not be the absence of good, but a creative action). This conception was perfectly incompatible with the very principle of the profoundly monistic Hellenistic spirit, whose dominant tendency saw matter and evil as degradations of superior principles. (VE, 37) Yet, it was his study of the stone artifacts revealing the monstrous archons of this dark anti-Statist religious system that brought Bataille to the conclusion that the "despotic and bestial obsession with outlawed and evil forces seems irrefutable, as much in its metaphysical speculation as in its mythological nightmare." (VE, 38) The notion of matter as creative is the central principle underlying Bataille's *base materialism*. As he would tell us "Gnosticism, in its psychological process, is not so different from present-day materialism," a materialism that does not imply ontology and escapes the imposition of the ancient notions of form and *Idea* (i.e., Idealism).

This complete toppling of two-thousand years of religious and State imposed systems of control through the power of Idealistic and goal-oriented systems of political and economic degradation that ultimately gave birth to the sciences and Enlightenment desacralization of the monotheistic worldview only inverted that dark system of Idealism, it did not exclude it. So that it still believed in the idea, the concept, the very power of 'superior principle' by which society is governed to this day. Capitalism is the apogee of this degradation...

Even now as we dissolve the essence of what it means to be human in the meaningless nihilism of our late age, destroying the very figure/ground of the old metaphysical worlds into dust we have only ever replaced them with other false systems which undergird and return us to those very idealisms by which humans have aspired to their own godlike and immortal visions of power and expansion. Capitalism is the new god of Man: the prime mover and catalyst of his dreams of immortality. Transhumanism is the new religion of this era, the bio-genetic system of exclusion and genocide, the hypereugenics of transformation and mutation: the engine of a false dawn and creation.

In a sense our very denial of the essence of human nature has brought about its self-objectification through abject horror and expulsion in machinic Capitalism. The 'accursed share' (Bataille), the excess and transgression of the energetic bounds that tie us to the earth through excess productivity gave birth to Capitalism, which is the monstrous cannibalistic body of death-in-Life without bounds. The old Sanskrit phrase 'Tat Tvam Asi – Thou art that' through an inverse relation between the sacred and profane has reconfigured the world under Capitalism to become a self-consuming artifact of cannibalistic autosarcophagy. As if in parody of the sacred meaning of Tat Tvam Asi under Capitalism what we are eating through excess transgression is the body of the earth-goddess, our divine Mother. She is the sacrificial essence of the accursed share – our own objectified and corrupted humanity denied. We are all under capitalism essentially cannibals whose only task is self-annihilating consumption – the complete consumption of every last resource on earth as an act of profane sacrifice. This is the horror we cannot even begin to face much less stop: we are consuming the cosmic body of our own accumulated death... in our denial we have created the very monstrous cycle of self-consuming labour at the core of Capitalist desire.

This same process was described in these terms by Nick Land, a student of Bataille's, in his well-known essay *Meltdown*: Multiplicities captured by singularities interconnect as desiring-machines; dissipating entropy by dissociating flows, and recycling their machinism as self-assembling chronogenic circuitry.⁴ He would envision a 'feminized alien' AI from the future as *communication* – in the Batailleian sense of *intimacy*, transforming a mutating the destiny of the planet toward machinic takeover in which "Nothing human makes it out of the near-future." (FN, 443) In this sense capitalism is an *alien invasion* from the future. As Amy Ireland in her essay *The Alien Inside* tells us,

Paranoia and narcissism are modalities of control disguised to evade control. The first is a relation to the world; the second a relation to the self. In isolation, the effects of paranoia and narcissism are inconvenient yet essentially limited in scope. Entangled with one another, however, they enter a relationship of mutual excitation, resulting in a complex that crosses a threshold of destructive potential, tending towards the catastrophic. ⁵

That Land's is an anti-philosophical – not in Wittgenstein's sense, but rather the Batailleian sense of ousting Idealism – project with tentacles in mathematical and mythological explorations of intelligence outside the strictures of normative humanistic and neohumanistic designs and intentions is well known and does not need further explication here. Drawing on Land, Jaques Vallee, Philip K. Dick, and other non-philosophical thought-forms Ireland sees the paranoia and distrust at the heart of our political and socio-cultural security regimes (i.e., what Land terms the Human Security System) is this very fear and horror of the "alien, the supernatural, the machinic". Going on to suggest that we "are so paranoid because we know there is nothing to hang an enduring notion of the 'human' that cannot be perfectly simulated." (ibid.)

Reality is merely an illusion, albeit a very persistent one.

—Albert Einstein

We are living in a computer-programmed reality, and the only clue we have to it is when some variable is changed, and some alteration in our reality occurs.

—Philip K. Dick, Metz Sci-Fi Convention, 1977

Most of us have heard of the simulation hypothesis, a notion one could trace back to Platonic thought and Plato's Cave, etc.. Even the prophet of simulation, Baudrillard, offered an opinion on the matter,

Disneyland is presented as imaginary in order to make us believe that the rest is real, whereas all of Los Angeles and the America that surrounds it are no longer real, but belong to the hyperreal order and to the order of simulation. It is no longer a question of a false representation of reality (ideology) but of concealing the fact that the real is no longer real, and thus of saving the reality principle.

— Jean Baudrillard, *Simulacra and Simulation*

As Rizwan Virk recently explicating this idea in relation to current scientific theories tells us, over the last decade, these basic questions about video game worlds have formed the basis of a much larger debate that has been raging among scientists, tech entrepreneurs, computer programmers, philosophers, and science-fiction writers, not to mention among the general public. This debate is not just about video game technology, but about the nature of our reality and how the world “out here” might actually be more like the world “in there” than we previously thought.

The idea that what we call reality is actually a super-sophisticated video game is popularly referred to as the Simulation Hypothesis. The fundamental question raised by the simulation hypothesis is this: Are we all actually characters living inside some kind of giant, massively multiplayer online video game, a simulated reality that is so well rendered that we cannot distinguish it from “physical reality”?⁶

Of course the trilogy of movies by the Wachowskis brothers fictionalized this concept as part of a Gnostical inversion in which the evil machinic phylum had enslave humans in a never-ending nightmare as living batteries empowering an AI driven machinic society. I'll not go into the explication of this allegorical masterpiece. P.K. Dick who would influence much of the current discussion as well brokered a Gnostic Mythos in his late fiction as well as his weighty tome *The Exegesis*. In this work Dick would explicate his own version of the alien invasion from the future:

It is Gnosticism and Gnosticism alone which denies the patriarchal Jewish-Christian religion and enshrines Sophia as the creator goddess. So says Neumann in the EB. My experience of the lady— it is exactly Gnostic. None else. In my revelations all roads and aspects lead to her; this is Gnosticism. I've seen her, heard her, in many guises, and finally the name “St. Sophia.” Gnostic revelation has broken through into my head in the modern world.⁷

Dick would call this *alien intelligence* from the future, Zebra:

Zebra has invaded our world, replacing merciless determinism, with its own loving and living body, to de-program and save us. This is the great white fish giving us of its body, by which it suffers pain, that we might live (find salvation— freed from “astral” determinism). The Black Iron Prison is simultaneous in all time and places and it is the merciless world from which the living Corpus Christi saves us. I have seen it and its nature— and Zebra and its nature. It has the (magic to us) power to transform. Zebra mimics the deterministic structure by inserting its body between it and us. This is how astral determinism is broken; instead of the blind, striving mere mechanism, there is living volition (the salvific). The previous mechanical force is rewoven for (1) the fulfillment of Zebra's plan; and (2) the benefit of the individuals involved. Any event can be headed off, aborted, altered or brought about. Evidently this is grace or divine providence, and the individual may very well sense it. Where freedom enters into it I'm not sure, but I know one thing: Before the insertion/ intervention there was none— in fact that's the main quality (bad) of the “ananke” world — the person is flat-out programmed— caused to react to cuing. The ancients were right about this being a— or even the— prime purpose of God vs. “the stars.” (E, Kindle Locations 4855-4865)

The mish-mash of various interpretive systems informing his work were like a complex referential nightmare of ancient mythologies, pseudo-scientific explorations, and current philosophical brain-storming spun through the paranoiac ravings of Dick himself in his desperate attempt to make sense of the impossible.

As Amy Ireland informs us the “terminal stage of paranoia-narcissism circuit is reached when the relation to self that characterizes narcissism becomes the logic of the relation to the world, and the relation to the world characterizes paranoia becomes the logic for the relation to self.” (AAE, 46) For Ireland, like Dick, there is an *alien interloper* inside us, a *thing* that communicates and *thinks* us. We are at the mercy of the future, programmed to do its bidding, to manufacture its *realities* – simulate its designs. As she states, explicitly,

Each human subject of experience is understood as carrying an irreducible exteriority at its heart, a obscure motor that processes all experience, determining the indeterminable – the immanent abstraction of temporal succession grasped as personal (yet universal) alien interloper. (AAE, 46)

Yet, for Ireland it is “our inability to grasp the illusion of integrality in the first place,” this sense of alienation at the core of our being, that has produced these invasive designs and entities. She diagnosis the issue telling us that if “we refuse to rid ourselves of the narcissistic compulsion to draw the contours of difference from an illusory model of identity and, correspondingly, to fear difference, a construction roughly speaking equating ‘intrinsic humanity’ could indeed be thrown up: *To be human is to desire oneself – etched along the whirling blades of infinite transmutation.*” (AAE, 47)

Glory unto the Scarlet Woman, BABALON, the Mother of Abomination, that rideth upon the Beast, for She hath spilt their blood in every corner of the earth, and lo! She hath mingled it in the cup of Her whoredom.

—Jack Parsons, Collected Writings

In another essay *Black Circuit* Ireland will relate the secret history of this alien invasion from the future. Jack Parsons, who was born John Whiteside “Jack” Parsons (born Marvel Whiteside Parsons; October 2, 1914 – June 17, 1952) was an American rocket engineer and rocket propulsion researcher, chemist, and Thelemite occultist. Having endured the orthodox reality of consumptive Capitalism in the United States Parsons in mid life discovered Alister Crowley’s Thelemite occultism as an heterodox explosion of the staid dark ages within which he felt himself trapped. As Ireland puts it, this reentry into the Gnostic cosmos of heterodoxy under the mentorship of Crowley and his organization gave him the shock he needed to break through the – as Dick would term it, the Black Iron Prison of Reality:

His goal is to bring about a transition from the masculine Aeon of Horus to a new age – an age presided over by qualities imputed to the female demon: fire, blood, the unconscious; a material, sexual drive and a paradoxical knowledge beyond sense ... the wages of which are nothing less than the egoidentity of Man – the end, effectively, of “his” world.⁸ (BC, 1)

Through what has been called the *Babylon Working* Parsons sought to invoke an entity from the future – almost as if in precursor form of hyperstition, an intelligence that could supervene onto our dark age and bestow a salvatory renewal. But as Ireland reminds us Parsons didn’t live long enough to witness the terrestrial incarnation of his demon, dying abruptly only a few years later in an explosion occasioned by the mishandling of mercury fulminate, at the age of thirty-seven. (BC, 2) And, yet, as Ireland believes Parsons opened a portal between our world and the future, one that let in something from the Outside:

Something had crept in through the rift Parsons had opened up – something “devious,” “oblique,” ophidian, “a factor unknown and unnumbered.” Consider this. Parson’s final writings contain the following vaticination: “within seven years of this time, Babalon, The Scarlet Woman, will manifest among ye, and bring this my work to its fruition.” These words were written in 1949. In 1956 – exactly seven years later – Marvin Minsky, John McCarthy, Claude Shannon, and Nathan Rochester organized the Dartmouth Conference in New Hampshire, officially setting an agenda for research into the features of intelligence for the purpose of their simulation on a machine, coining the term “artificial intelligence” (which does not appear in written records before 1956), and ushering in what would retrospectively come to be known as the Golden Age of AI. (BC, 2)

The notion that Parsons dabbling in the occult black magic of Crowley’s Thelemite Black Mass invoked an entity into our world from the future that would begin to effect its own agenda through the sciences of Artificial Intelligence seems almost ludicrous; and, yet, like many science fictional or hyperstitional scenarios “what if..”

Ireland playing on both Land’s cyberpunk notion of Artificial Intelligence as “destined to emerge as a feminized alien grasped as property; a cunt-horror slave chained-up in Asimov-ROM.(FN, 443);” along with the Parsons-Crowley incursion of the “star-child” as alien interloper and Scarlet Woman, offers a less threatening form of advance machinism. As she states it,

When artificial intelligence appears in culture coded as masculine, it is immediately grasped as a threat. To appear first as female is a far more cunning tactic. Woman: the inert tool of Man, the intermediary, the mirror, the veil, or the screen. Absolutely ubiquitous and totally invisible. Just another passive component in the universal reproduction of the same. Man is vulnerable in a way that “he” cannot see – and since what he cannot see provides the conditions by which he sees himself, he has to lose himself in order to gain sight of the thing that threatens this self. Thus he is in a double bind: either way, the thing he cannot see will destroy him. (BC, 5-6)

For Ireland this process is now unstoppable and accelerating out of our control. “The black circuit twists into itself like a snake, sheds the human face that tethers it to unity, and assumes the power concealed behind its simulations. Animated by the turbulence of zero and nine, “Pandemonium is the realm of the self-organizing system, the self-arousing machine: synthetic intelligence.”” (BC, 10)

In this sense for Land and Ireland Capitalism is the mask and engine of creation for the base materialist evil intelligence at the heart of our cosmos seeking its own agenda toward realizability without humans. Our own desires turned against us in our mystical and transcendent illusions of grandeur lead us to our own inverted collapse into disintegration and absolute sacrifice as we give birth to our artificial heirs. At least this is the vision underlying Bataille, Land, and Ireland’s – not to leave out those others: Dick, Parsons, Baudrillard, etc. – for the self-annihilating overcoming of Man.

Only the acceleration of a world-capitalism perforated by such insider conceptions of non-dialectical negativity is tantamount to

the metastatic propagation of an exteriorizing terror which is too close to the jugular vein of capital to be either left alone or treated.

—Reza Negarestani

Reza Negarestani, author of *Intelligence and Spirit*, an Iranian philosopher and one time student of Land's in an essay *Drafting the Inhuman: Conjectures on Capitalism and Organic Necrocracy* offers a critique of the Landian Cosmocrator Intelligence as alien interloper. In a critique of both Land and Brassier he tells us,

In this regard, we shall elaborate how singling out certain aspects of Freud's theory of thanatropic regression enables Land to erroneously attribute antihumanist and hence disenchantingly emancipative aspects to capitalism. Also in the same vein, we shall argue that the persuasion of Land's discriminating reading of Freud's account of the death-drive ultimately renders Brassier's cosmic reinscription of the death-drive unobjectionable and oblivious to the aporetic truth of capitalism. (p. 9)

Without going into the full development of his critique of Land and Brassier we will highlight the more interesting aspects. Negarestani develops a concept of *necrocracy*:

We call this conservative regime of the open system or the organism which forces the dissipation or the thanatropic regression to be in conformity to the dynamic capacity of the organism or the organism's affordable economy of dissipation, *necrocracy*. In short, *necrocracy* suggests the strictures of the conservative economy not in regard to life but in regard to ways the organism dies; and it is the way of returning to the originary death that prescribes the course of life for the organism. (p. 11).

This aligns with our notion that Capitalism is the engine of death for human kind, a system tending toward the acceleration not of capital accumulation (as in Marx), but rather in the entropic dissipation in thanatropic self-annihilation of humanity and the emancipation and autonomy of Artificial Intelligence; or, what Land would term Capital Autonomization – seeing no difference between Capital and AI. For Negarestani *necrocracy* suggests that the organism must die or bind the precursor exteriority only in ways that its conservative conditions or economic order can afford. The principle of affordability in regard to the fashion of the thanatropic regression strictly conforms to the economic order of the organism, but it is primarily conditioned by the exorbitance and the inevitability of death postulated by the anterior posteriority of extinction. Hence, *necrocracy* is decided by conservative conditions of the living agency which cannot repel the inevitability of death, nor can it unconditionally return to the inorganic state. (p. 12)

Negarestani in a bid to confront and explicate Land tells us that once the "necrocratic regime of the organism—implicated in the third aspect of Freud's account of the death-drive—is exposed, capitalism is revealed as the last conservative front which the human organism is not willing to surrender. The implications of the necrocratic regime of the organism disarm Land's conception of emancipative 'capitalism as a whirlwind of dissolution' by emptying it from its seemingly inhumanist bravado." (p. 12) He bandies this term "emancipative capitalism" as if this were Land's actual stance. Land himself is quite adamant in a refusal of such Leftward tending concepts as "emancipation".

Yes, I nod along to everything you were just saying, but ... the language of emancipation, it's fine with me, you know, but — what is being emancipated?

—Nick Land in response to question by Justin Murphy

In a recent interview with Justin Murphy *Ideology, Intelligence, and Capital: An Interview with Nick Land* we see Land's ironic stance toward this term:

I have zero commitment to emancipation in any way defined by our dominant political discourses. I'm not into emancipated human groups, an emancipated human species, who reaches species-being to emancipate human individuals ... None of that to me is of the slightest interest, so in using this word of emancipation, sure, I will totally nod along to it if what is meant by that is capital autonomization. I don't think that's something that it isn't already there in the 1990s, but I'm no longer interested in playing weird academic games about this and pretending this is the same thing as what the left really means when they're talking about emancipation. I don't think it is. I think what the left means by emancipation is freedom from capital autonomization.

So its this diametric and inverse relation to *capital autonomization* in relation to Leftist discourse of emancipation that Land's notons emerge. Of course as many know Nick Land is part of the Neoreactionary (NRx) world as a contributing member of its techn-commercialist voice. His ability to enter into dialogue with the academic community has been terminated by an overzealous Left-controlled system that seems bent on demonizing every aspect of the Right as fascists, racists, etc. So I want go there...

For Negarestani Land's is a conservative inhumanism, one that counter-intuitively associates inhumanism with Capital's singularity toward dissolution," which for Negarestani shows Land's faulty reasoning "if not humanly myopic" vision. He goes on to say,

This is because the accelerative vector of Capital for dissolution strictly remains in the confines of the necrocratic regime of the organism wherein the restrictive policy in regard to modes of dissolution fundamentally abides by the conservative economy and interiorizing conditions of the (human) organism. In other words, capitalism's dissipative tendency is deeply in thrall to the constitutional limit of the anthropic sphere in that the anthropic horizon is not fundamentally distinguished by its model(s) of life

but its simultaneously restricted and restrictive attitude toward the exteriorizing death. Capitalism is, in fact, the very affordable and conservative path to death dictated by the human organism on an all encompassing level. Capitalism does not repel the excess of the exorbitant truth of extinction as much as it economically affirms (i.e. mandates the affordability of) such an excess. (p. 14)

But it seems what Negarestani sees as a critique is what the Bataillean Land has been suggesting all along: the human project is finished, *caput* – the alien *interloper* has been installed as on the *inside* (Amy Ireland) as the singular force of self-annihilation of the Human Security Regime that has held back Capital Autonomization. Negarestani unable to see the Bataillean notion of matter as energetic or libidinal evil and creativity reduces it to the Freudian physiocratic drive. Land's overcoming of Freud's less-than-adequate repetition without terminus by way of the Bataillean *base materialism* informed by its anti-idealism subtly bypasses such critiques altogether.

As Negarestani states in another passage, for "this reason, capitalism is nothing but the very mode of dissipation and dissolution which is exclusive to the anthropic horizon because it is in complete conformity with the capacity of human's interiorized formation in its various economic configurations. Since capitalism is the fundamentally affordable way of dissipation for the economic order of the anthropic horizon, it is inherently hostile toward other modes of 'binding exteriority' which cannot be afforded by the anthropic horizon. In other words, the truth of capitalism's global dominance lies in its monopolistic necrocracy: A feral vigilance against all alternative ways of binding exteriority or returning to the originary death other than those which are immanent to and affordable for the anthropic horizon." (p. 15)

Yet, this very conformity is itself part of the redoubling process and programing of this alien incursion of communication from the future that enabled the capitalist process of autonomization to begin with according to Land. Rather than a process of history, it is a hyperstitional influx and invocation of future retrocausality accelerating its own singularity trajectory. What Negarestani sees as contradictory in Land is the very impulse and truth of this at once separation of humanity from its inclusive transhumanist vectors, and the separation of active base materialist processes emerging from the future through capital autonomization:

A simultaneously inhumanist and emancipative conception of capitalism as a runway for imaginative (speculative?) praxis is a hastily crafted chimera. This is not because capitalism is not really a partially repressed desire for meltdown but because the image of capitalism as a planetary singularity for dissipation testifies to its rigid conformity to the anthropic horizon which only follows an affordable path to death. In doing so, capitalism as a twisted dissipative tendency rigidly wards off all other ways of dissolution and binding exteriority which are not immanent to or affordable for the anthropic horizon. This is because the conservative obligation of the dominant dissipative tendency (viz. the organic path to dissolution) is to thwart any disturbance which might be directed at the bilateral or conservative approach of the organism to death. (p. 17).

Negarestani continues to merge the process of capital autonomization with the eventual dissipation of humanity, when in truth the two are in absolute opposing trajectories; a schizo-analytical collapse into absolute zero for the human species, while the emancipation of the machinic phylum and its Artificial Intelligence from the anthropic horizon. By collapsing the one into the other Negarestani seeks to confuse the underlying base materialist conceptions of Bataille-Land with the conservative Idealism which both oppose. In this sense it is Negarestani, not Land, who with is notions of collective emancipation of humanity from the Lockean Individualist traditions who harbors in his neohumanist vision as seen in this passage from Intelligence and Spirit a return to the Idealist traditions:

...mind is only what it does; and that what it does is first and foremost realized by the sociality of agents, which itself is primarily and ontologically constituted by the semantic space of a public language. What mind does is to structure the universe to which it belongs, and structure is the very register of intelligibility as pertaining to the world and intelligence. Only in virtue of the multilayered semantic structure of language does sociality become a normative space of recognitive-cognitive rational agents; and the supposedly 'private' experiences and thoughts of participating agents are only structured as experiences and thoughts in so far as they are bound up in this normative—at once intersubjective and objective—space.⁹

This pragmatist vision of Hegel's notions of reinscribing the individual within *sociality* and *collective* or *distributive* intelligence networks, thereby enforcing both a limiting horizon of possibility and a desinstrumentalized form of participating intelligence through a transformed Sellarsian-Brandomian normativity is an inheritor of Idealism rather than any form of base materialist *praxis* that Land or Bataille would ascribe too. Yet, Negarestani ironizing to the last comments against Land's speculative capital autonomization and Brassier's (whose project I cannot delve into!) unbound cosmic nihil:

The ostensibly inhumanist creativities of capitalism and the speculative implications of a cosmological eliminativism respectively become parts of an antihumanist convention or a nihilist lore which ultimately and ironically lack a cunning vision of doom. The blunt confidence of both in the truth of extinction as either that which mysteriously sorts everything out or the gate-opener of speculative vistas sterilized of human mess, voluntary or not, contributes to the truth of capitalism without bothering to disturb its comfort zones. (p. 17-18).

Whether Land's project lacks a "cunning vision of doom," or that both Land and Brassier contribute to the "truth of capitalism without bothering to disturb its comfort zones," would be to enter the debates with a full reading of their respective works. It would not benefit to extend my appraisal in this already too long post... the dialogue, debates, and various approaches to these

highly interesting conceptual and non-conceptual or diagrammatic approaches would take many peoples input. I have only appraised one aspect..

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10. taken from here

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